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Communication.

For the Western Recorder.

BISHOP HOBART AND THE HIGH CHURCH.

To a dying world—"*Your depravity is not your crime, but your misfortune!*"—JOHN HENRY HOBART.

MR. EDITOR—Having observed in a recent number of your paper, some strictures on the high church sentiment, with a few queries subjoined, I very fully concur in the importance of those enquiries, as expressed by Bartimeus, and conceive it to be the imperious duty of every minister of Christ, and of every lover of evangelical truth, to raise his warning voice against the errors implied, and by Bishop Hobart inculcated.

Previous to my proceeding, however, to the answer of this Bartimeus' first interrogatory, in the words following—"What gospel is it, that heals wounded consciences, without imparting the spirit of Christ to the healed?"—I beg leave to offer one observation to the friends of the old Calvinistic doctrines. Are they the truth of God, not from Geneva, but from Heaven? Why, then, do you not labor to enforce them, "to a resistance unto blood?" This did Jesus Christ, and the college of Galilee before you. Are you satisfied, that the stale sentiments, "Error will work its own death; let it alone—keep out of trouble," are maxims of the devil; and maxims on which he never acts? Who can be wronged by a temperate discussion of all points, wherein any revealed truth is concerned? And if the feelings of men should be hurt, after the utmost care, compatible with the interests of divine truth, not to wound any, are these feelings of equal importance with any of the peculiar doctrines of the gospel? Moreover, it is to me matter of great surprise, how the friends of Calvinism, and whom I shall hereafter style Presbyterians, have waged such an able and successful warfare with other and minor heresies, and allowed the high church, and her rites & emissaries, unmolested to spread over the land, proclaiming her victories. Is it not a fact, that the ministers and churches of Christ are afraid to speak their feelings on this subject? And how did we become so involved? I answer, by forbearing with the proceedings of men, under colour of the thirty-nine articles, who are themselves as far from these articles, as light from darkness. I do most devoutly desire, that the period of this connivance at a system wholly pregnant with the ruin of souls, may be now at a close; that the ministers of the Presbyterian church will come out, acquit themselves like men—purge their consciences of the rust of a long lethargy, in regard to the faith once delivered to the saints; and if there be nothing vital at stake, let this notice sustain the obloquy it deserves, and let us all be Christians of Bishop Hobart's factory, that is, "*Good Churchmen*," or rather religious knights of the cross and crosier.

It will be recollected, that all the observations made by me on this subject, suppose an express distinction between the high and low church Episcopal. In the latter class, there are undoubtedly ministers of Jesus Christ, and Christians who know and love the truth. In regard to such, I have only to say, "Peace be to them, and mercy, and on the Israel of God."

We now return to the spirit of the motto prefixed to these remarks, namely, "That the depravity of the sinner's heart is not his crime, but his misfortune." This declaration was made by Bishop Hobart, in his diocesan visit, and in one of his dedication sermons in the west. The sentiment itself might be comparatively innocent, did it not come from an authority we are accustomed to revere; were it not for its being a popular error on earth, while there was but one deceiver in it; and also the immensely important collateral bearings it has upon the whole Christian system. In short, the entire plan of salvation must stand or fall by the truth or falsehood of this doctrine. Hence it is deemed a virtual subversion, not of any particular doctrine, but of the whole Christian economy, including the character of the Godhead as a Sovereign, and of the moral obligations of man as the rightful subject of the Almighty Ruler's sway.

For this broad and unqualified allegation, it is now proper that I offer, as briefly as possible, some reasons, which, if those who differ from me allow, I shall style arguments. The object of these arguments is to show, that Bishop Hobart and the high church preach not the gospel of Christ, but some other gospel.

1. The gospel of Christ declares, that man by nature, is destitute of all good, in the light of a holy God. Hence the provision of the gospel is made as a means of bestowing unmerited pardon on the depraved, guilty, helpless, undone. By total depravity, to use a necessary, though offensive phrase, is not meant that a man is as wicked a member of society as he can be; not a thief, nor a murderer; but only, that he hates God, in the circumstances in which he is placed, and the relation in which God is revealed to man, as much as he can hate him. In these circumstances, he could not hate his Maker more. The measure of the hate, is the measure of the moral strength of every unrenewed sinner, whatever that is; probably not the same in any two individuals. For this cause, man is viewed in scripture, as "dead in trespasses and sins, enmity at heart," &c. If he is dead, he cannot be more than dead, or worse than enmity. Now this is the character of the man for whom the salvation of the Gospel, as a testamentary instrument, is devised, in all its riches, freedom, sovereignty. Here, then, is the application of our argument. It cannot be denied, but what it is one part of the gospel to describe the sinner for whom this letter-will is made, and another part of the same gospel to describe the God that pardons, and the means by which that pardon is bestowed. These, to me, are the two vital elements of the gospel of Christ. If one of them be wanting, the whole gospel is wanting. For although it were the gospel of Christ, it is not the sinner—the man, for whom it is intended, but something else. Be it again repeated, the only two objects in the foreground of the gospel picture, is the ruined sinner, prostrate, forlorn, leprous, dying; and over him, leaning from the firmament in propitiated majesty, the incarnate God! This is the only sight, the sublime vision, and the holy, immediately preceding the new life in the soul. If this be not seen by us, there is nothing else in the gospel worthy of our notice. It is a mystic obelisk of hierogliphics. We may look at it, indeed; but looking, we die through eternal ages. However much Bishop Hobart may descant and flourish on grace, mercy, blood, faith, repentance, good works, he is only waving his pastoral wand over the tomb-stones. The very dead are out of his sight & reach. They are gone. He neither sees nor describes them. Such a gospel, as I have made it plain, is bereft, in his hands, of one of its vital elements. He may preserve the remedy, but the patient contemplated in that remedy, *is not*. How, under heaven, shall he be healed? I reply, never, until he is found out in that very gospel, and sees, feels, knows, himself to be dead in trespasses and sins. If it be necessary to the gospel, that the pardoning God, and the wounded, dying sinner, be both preserved entire as they are, then Bishop Hobart & his party neither "preach nor believe the gospel of Christ, but something else."

2. "Your depravity is not your crime, but your misfortune." Having briefly stated and exposed the natural condition of the doctrine under consideration, we now offer a word on its accordance with the moral character of God, the stain and stigma it affixes to his government, and its unspeakably pernicious tendencies on the souls of men.

I beg leave still to retain the idea of the gospel as a remedy, a "fever-balm." This notion befits my feelings, as well as agrees with a similar sentiment a thousand times repeated in the bible itself. It is implied in a remedy, that it contains healing virtues, and these virtues adapted to a particular malady. In order to benefit, it must come in contact, or become incorporated with the sore. The gospel is such a moral remedy; not a charm; but holding it indispensable to success, that it have a fair, substantial, and experimental application. To have this effect, we are addressed by God as a sovereign, whose will is good, holy, the only law; we are addressed as subjects, who ought to appreciate the economy under which he has placed us, the favors bestowing or bestowed upon us; and to yield a dutiful obedience. Hence we are called to repent of our sins, and among others, the depravity of our hearts; not truly, for I beg the Bishop's pardon—not of our *misfortunes*; but of our wanton and deliberate crimes. Who is possessed of the effrontery to sport with such a sacred thing as humanity in ruins? Who would enjoin on the lunatic to repent of his lunacy? or of the blind to repent of his sightless eye-balls? or require of the cripple to leap and walk? or of hoary and furrowed age, to smile from under the blithsome blushes of youth?—God has not, and we will venture, cannot do it. If we are to repent of our sins, as our misfortunes, it is impossible; the thing cannot be. We shall be impenitent for time and eternity. But the gospel is an authoritative precept from God to repent. If it means our misfortunes, it is worse than absurd to command us. It is sporting "in the day-time," with our miseries. So it cometh to pass, on this supposition, that it would be no difficult matter to prove that the Bible is an imposture.

I think, however, that I can understand the Bishop's meaning, and will for once, anticipate it. That is, to deny the imputation of Adam's sin to his descendants. Without entering into the merits of this question at present, I can only say, may he go clear of that imputation. But it is strange, if this was his object, that he should deny a truth written on every page of religion, natural and revealed. Why should we deny that we feel and think?

1. That our depravity is more than our misfortune, let us inherit, or come by it as we may, I ask, do we not love it for many years, after it is ours? And if so, what is the difference betwenn being in a state of alienation from God, which the sinner loves, because it is alienation, and making that state for ourselves? Accordingly, it is obvious, that every sinner, for loving his own ways, is as guilty as Adam was in transgressing the divine command; unless it can be made to appear, that the man who lives in, and loves a leprous house, when he may get out of it, is a less guilty and more unfortunate lover of the plague, than his father who built the house, made it what it is, and his son's dwelling. It is, therefore, no relief to be told, that we are only *unfortunate* in being depraved and deliberate sinners. This piece of ingenuity might be of some use, had a Redeemer never bled for the sin of man, and proposed himself, by faith, a divine gift, and a gift of God, as the only ransom. But after this is proposed and rejected, other than "by baptismal regeneration, and confirmation of the same," I confess I cannot see how the sin of man is not deliberate wickedness, which must inevitably sink him to hell. For his misfortunes he never can inhabit that place of torment. Hence the whole system of preaching, founded on an erroneous, or even qualified view of human depravity, is totally false, and to all practical purposes, useless.

2. It is so derogatory to God, and unlike the gospel of his Son, that it can never meet the approbation or blessing of the Holy Spirit. If sinners are converted, and become saints—humble believers in Jesus, such preaching can never do it. If my reader asks why, I answer, it is not in the nature of it; but directly the reverse. It is the loss of the soul. This is the cost.

3. It arraigns God before us, as a cruel and relentless tyrant. How can we obey, much less love a being, who condemns to the bottomless pit real criminals against his government, because they have the misfortune to be criminals, and the greater misfortune of loving their criminality better than eternal life. Nor is this all. But every man's love to God, on becoming a Christian, will be proportioned to his sense of the debt forgiven him. A high sense of the worth of a Saviour cannot be cherished, together with a belief of the doctrine under review. Christ says, "Whosoever loveth not me more than life, cannot be my disciple." This doctrine, by diminishing guilt and danger, diminishes the value of Christ's offering—goes far to deny the necessity of a divine expiation, and covers the whole plan of redemption with chaotic darkness. How great is that darkness!

Your columns will not allow me to go into detail on the manner in which this high-toned sentiment subverts and saps vital godliness. Suffice it to say, that instead of the Lord Jesus Christ, and him crucified, held up to the eyes of men; instead of their true character, as under the curse of God, urged upon their conviction, with every possible suasion to flee from coming wrath, the Saviour, the all-sufficient Redeemer, by Hobart and his party, is most dexterously identified with the liturgy, as the only means to obtain an interest in him; and the state of the impenitent so far confounded with the virtues of the church, that being in the church is being certainly in the kingdom of God; and her several collects and carnal ordinances, as many steps of an old ladder, by *divino jure*, transmitted from St. Peter, on which the confirmed gradually ascend to heaven. It is true, that something is said about sin, depravity, repentance, faith, the gift of the Holy Ghost; but the the sin and depravity seems to consist in a disposition to overlook or neglect the ordinances of the church. Hence the repentance is from an anti-episcopal, to an episcopal disposition. The faith of the new believer embraces the church as its object, and as much of Christ as he may choose besides, and the divine spirit, the thing that is given him at the will of man, and by the imposition of hands.

But I must conclude, 1st. That the preaching of Bishop Hobart is directly & inevitably calculated to give a false peace to the conscience, to excite the pride & self-righteousness of the heart, & is in no sense the gospel of Christ. 2d. That many of his Christians have a greater antipathy against revivals of religion, and true piety, than they had before they became his followers. 3d, That the whole of his system is fitted to dazzle, and allure, and deceive serious persons, making them only formalists in religion; and that such views as his, can never, in the nature of things, convince and convert; but on the contrary, persuade the dying sinner that he needs not any evangelical conviction or conversion. Who can seriously believe that a holy and good God will send him to hell for his misfortune? 4th. I conclude, that High Episcopacy, as a system of redemption, is exactly at *one* with the proudest feelings of the carnal heart; none being so proud or so worldly, but what they can practice the Hobart faith with advantage and zest to their temporal interest and respectability, without retrenching one particle on the circle of their fashionable follies, or manifesting the least disposition of crucifixion to the world by the cross of the blessed Jesus. I would not include in this heavy, and by some supposed malicious charge, true Christians in the Episcopal church. Far from it. I mean only the staunch believers in Hobartism, which I believe to be, *toto cælo*, the whole heavens, from the doctrines according to godliness.

Should this hasty effusion satisfy Bartimeus and yourself, Mr. Editor, so far as to give it place in your paper, in answer to his first question, you will oblige me much, and may hear from me again, who am indeed and in truth, your's,

PHILO.

Religious Intelligence.

HOME MISSIONS.

Extracts from the Correspondence of the American Home Missionary Society.

CONTINUED.

EAST FLORIDA.—The following is extracted from a recent letter of Rev. E. Lathrop, St. Augustine, to the Corresponding Secretary:—

"There must necessarily, not long hence, be a most important post for the operations of Christian benevolence, either here or in the neighbourhood: The form and situation of our peninsula, place it beyond a doubt, that a communication will be effected between this part of the Atlantic and the Gulf of Mexico. Wherever this channel may terminate on this side the peninsula, *there* a town will rise up as if by magic, where moral influence will go forth conveying the streams of life or death, into all this southern region. This important spot will undoubtedly be Augustine, or some point within forty miles of it. I hope the *first* builders of this future city, will have a missionary to point them to Babylon, and Tadmor, and Tyre, and Sodom, whose sunken remnants are set forth to warn the wicked of the judicial visitations of a sin-hating God. Though this place is not commercially flourishing, it is of incalculable importance that the little band which have been collected here, should be kept together, and that a well diciplined church of Christ should be maintained. For not only is *this* the *single* place where true religion has any foot-hold on this side the peninsula, but it is the only place where the ordinances ean be enjoyed for the present, so scattered is the population around us. In the mean time, this is, and must continue to be, a place of resort for strangers. The present population of this town, is probably not more than two thousand; and that of the eastern division of the territory, cannot, I think, exceed six thousand. But the solitary protestant church among these thousands, must still be to the benevolent mind an intense object of interest, especially when it is considered that should the project of internal improvement now before the nation, go into execution, ten years would be sufficient to render this one of the most important situations in the United States."

NEW ORLEANS.—A highly valued correspondent in New-Orleans, has recently laid before the committee an appeal in behalf of that city, containing the following statements:—

"The population of New-Orleans is 45,000 to 50,000. Nominal Catholics 25-000: A few Jews, perhaps 100: The residue of the population nominal protestants, say 20,000. There are a few Baptists, a Methodist church, which is doing good, one Episcopal and one Presbyterian church. But among all who belong to these several denominations, there are probably not more than 120 decidedly pious inpividuals.

"There are in the city six licenced gambling houses, paying to the government $5,000 each. Their annual expences, besides their licence, are not less than $10,000 each, making in all an expenditure of $90-000 annualiy; and every means are taken to induce strangers to visit these haunts of dissipation and crime. There are also two theatres, one of which is usually open on Sabbath evening, and is numerously attended.

"In connexion with these statements, let it be considered that New-Orleans exerts a powerful influence upon the inhabitants of all those states and territories that border on the Mississippi, and the water courses emptying into it; that most of the exports, and a large portion of the imports, of the western parts of Pennsylvania and Virginia, of a large part of Ohio, Indiana and Illinois, all Kentucky, Tennessee, Missouri, Arkansas Territory, Mississippi, Louisiana, and a large portion of Alabama, centres in New-Orleans. The contaminating moral influence of this city, is felt throughout this wide extent of territory, and by these millions of our free and enterprizing inhabitants.

"I hope that I anxiously desire the salvation of those around me, and sometimes almost tremble with horror, when I look around this great city; when I reflect that in a country called Christian, a city should be found containing from forty-five to sevty thousand souls, and that city having a greater moral influence on other sections of country than any city on the continent, visited too, almost annually, by the destroying angel, in which hardly a single evangelical minister of the gospel should be found, to preach Christ crucified to the dying thousands. If some poor wanderer is, like myself, inquiring what he shall do to be saved, he looks looks around in vain for a guide and instructor. The enemy of souls in the meantime assails him with temptations from within and without. The thoughtless sinner hears no warning voice, and mingling with the thousands of his own character, they rush on madly in one unbroken column to death and the judgment; and in dreadful numbers people the regions of despair. Oh, my dear sir, are the bowels of compassion of Christians wholly shut up to the cries of this devoted city? For twenty years it has been an integral part of the United States. Thousands of the friends and relations of northern Christians have here found their graves; thousands are flocking in to fill up the ranks which the destroying angel has thinned; but no Christians appear, no messenger of good news, no ardent apostle comes to this people. Will not Christians cast their eyes upon this place? They can look at Asia and Africa, and the savage tribes, and the islands of the sea; but to this place, where many of the inhabitants are bone of their bone, and flesh of their flesh, their eyes are blinded, and hearts hardened. Do not think I am disposed to find fault with what they have done elsewhere; far from it; this ought they to have done, but not to leave the other undone.

"Let me entreat you, my dear sir, to take this subject into consideration; to lay it before men of influence and piety around you. Let me beseech you and them, by the love you have for the souls of men, by the love you bear to that Redeemer by whom you have been redeemed from the curse of the law, to make at least one effort on behalf of this place. If there is a spot on the globe, from which an appeal can be made to the hearts of the Christian community, it is New-Orleans. But from some unaccountable cause, they seem to have forgotten that the place exists. Do not rest contented, I beseech you, until some Protestant clergyman, of talents, of learning, of prudence, of experience, of ardent piety and zeal, is sent to this place."

MISSOURI AND ILLINOIS.—A clergyman who has been laboring about eight years in Missouri, and is well acquainted with the religious condition of that state, writes as follows, under date of July 25, 1826:—

"I am truly sorry that "The Western Baptist," (a late writer in the Christian Watchman), should appear to be so much alarmed at the prospect that a few pious, intelligent missionaries of another denomination, might annually come to our aid, in the west. I would joyfully hail such Baptist missionaries, or such ministers from any other regular denomination of Christians. The field is large; and the number of competent ministers is altogether inadequate to the vast work to be done. I admit that the states of Missouri and Illinois are gradually improving in morality and common school instruction. But this mark of improvement is so slow, and attended with so many embarrassments, that it must be years before we can speak of the western country as a cultivated field, unless a new spirit is excited, and more general and vigorous efforts are made. By saying this, I do not derogate, in the least, from the classical and literary character of many of our professional men; and the more than ordinary intelligence of many of our farmers. But unhappily for us, the greater proportion of these being either unmarried men, or men with young families; or those who from necessity or choice prefer to instruct their own children; and all feeling more generally anxious to acquire property, than to devise and carry into operation any very considerable plans to facilitate the instruction of the rising generation; of course, our system of common school education, if commenced, is only in its infancy.

"There is not in successful operation in either of the above mentioned states, any thing like an academy. Several have been incorporated for years, but the pulse of life is not sure to beat, and when it will I dare not hazard an opinion; and here, as in all new countries, many, who attempt to teach need to be taught the first principles of our language.

"Sabbath Schools, which I view as the glory of the present age, are but just struggling into life in these goings down of the sun.

"The writer above mentioned has registered upon paper 125 schools, but in point of fact, not more than *one* in *ten* of that number can be said to be in a flourishing state. Many of them exist only in name, and it is to be feared that some of them have never gone into actual operation.

"In regard to the forty-four Bible Societies, which that gentleman mentions in his letters, in the states of Missouri and Illinois, it is to be hoped they may do much good. Out of the whole forty-four, I do not think that six Societies can be considered as in a flourishing state.

"I regret that "The Western Baptist" was so ignorant of the moral situation of the western country, previous to his commencing his letters; and also that he did not take the trouble to look over the letters of the Rev. J. M. Peck, (a Baptist clergyman), written to the American Bible Society for two or three years past, as he would doubtless have avoided contradicting Mr. Peck in his statements as contained in those letters, and of passing so severe a censure upon Dr. Rice and others.

"We have in the states of Missouri and Illinois, upwards of twenty churches and only eleven ministers. Several other Presbyterian churches might be formed here, if we had men to form them. But, situated as we are, who is to go? Many counties in this state have never been visited by a minister of our denomination, in which, no doubt, churches might be organized.

"North of the Missouri river we have eleven counties, 40,000 inhabitants, five infant churches, and only two Presbyterian ministers. Do we not want help? The field is large—the work is great. O forget

us not in these goings down of the sun. I believe the Lord has many chosen vessels here. The Christians, the Arians, and the Catholics, are awake. O that *Christians*, who embrace the truth as it is in Jesus, might never slumber over our moral desolation."

BURMAN MISSION.

We last week inserted a letter from Dr. Judson, giving some account of his distressing imprisonment. The following letter from his lady furnishes some additional particulars. We have copied them both from the American Baptist Magazine:—

Extract of a letter from Mrs. Judson, dated Rangoon, March 25, 1826.

My dear Brother—We live, and find ourselves once more in Rangoon, under the protection of the English government, and surrounded by mercies. Our sufferings, for the last two years, have been great indeed, and it seems almost a miracle that we yet live. Mr. Judson was arrested on the 8th of June, 1824, and dragged away like a felon to the court-house, thence to the "death prison," where he was confined eleven months, part of the time in three, and part in five pair of fetters. He was then removed to a country prison, ten miles from Ava, where he was confined six months longer in one pair of chains. He did but just survive the savage treatment on the way, being ill with a fever, and driven off in the middle of the day, without hat or shoes, and with but two garments. His feet were so torn, that for six weeks he had no use of them. On his first arrest, I was confined to the house with a guard of ten Burmans, who received a strict charge to watch me closely. I contrived, however, to get word to the governor of the city, who ordered the guard to be removed, and that I should be allowed my liberty. For seven months, scarcely a day passed, that I did not go to some one member of government, to obtain Mr. J.'s release; but all in vain. Our house was two miles from the town and the prison, which greatly increased our difficulties, and I was obliged to walk that distance sometimes twice in a day. All our property was confiscated, except a little which I secreted, and which preserved us from starvation during our long captivity. Seven months after the arrest of Mr. Judson, our little Maria Eliza Butterworth was born, an addition to our joys and sorrows. The day after he was dragged to the country prison, I procured a pass from government, and followed with my little Maria, who was then nearly four months old. Here we suffered every thing you can imagine, having no house or one single convenience. I procured a very small bamboo room in one of the jailor's houses, where the heat was such, and the insects so numerous, that we could get no rest night or day. Maria was soon taken with the small pox, and though so very young, had it most severely. My anxiety for Mr. J., with my hard and distressing mode of living, and my incessant watchings with Maria, now destroyed *my* health, which had hitherto been tolerable, and brought on one of the country diseases, from which I did not expect to recover. For six weeks I was unable to move from my mat. Mr. Judson, his fetters being taken off, was sent to the Burman camp, then at Mah-looan, nearly 200 miles from Ava. Here he was employed as interpreter, tho' with a guard continually over him, and through the parsimony of the Burman officers, was near starvation. In his absence, to complete my list of sufferings, I was taken with the spotted fever, which raged violently, till I lost my senses. Just at this time, Dr. Price was released from prison, & obtained leave to go and see me. He found me almost gone, and scarcely able to articulate a word; but through the kindness of our heavenly Father, the means used by him were blessed to my recovery.

As the English advanced, Mr. Judson was again sent to Ava, and ordered back to the country prison. I was then unable to move, and he was not allowed to come and see me. I however sent our faithful Moung Ing to the north governor of the palace, who had for some time been our friend, to beg of him to intercede for Mr. J. and prevent his return to prison. He listened to my request, obtained his release, took him to his house, to which I was removed as soon as possible, and where we were treated with the greatest kindness until we left Ava.—The government now began to look at the missionaries with new eyes, and implored their advice and assistance in saving the country from ruin. The English General had repeatedly offered terms of peace; but the haughtiness of the King and Queen had not been sufficiently subdued to induce them to accept. Mr. Judson was intreated to go to the English camp, and make an effort to induce the General to make peace on easier terms. This he constantly declined, but advised sending Dr. Price, who had no objections to going. He was accordingly sent, but proved unsuccessful in his mission, as Sir Archibald was firm in adhering to his original terms. He had also demanded us of the King, who only replied, "They are my people, why should they be sent to the English? Let them remain." Dr. Price was again ordered to go, with a third part of the money demanded, and Mr. J. was taken by force and sent with him. I had not then the most distant hope of ever getting away from Ava; but the rapid advance of the English troops now so alarmed the Burmese government, as to induce them to comply with any terms.

Mr. Judson returned with an order from Sir Archibald Campbell to bring to the English camp all foreigners who wished to come. In consequence of this order, we had the happiness of seeing all the foreign prisoners released, and of obtaining leave for our own departure. No beings were ever happier than we were, when we had safely passed the Burman camp, and found ourselves near the English. Sir Archibald received us with the greatest kindness, and during a fortnight's stay at the camp, provided us with every comfort, and sent us to Rangoon in a large gun-boat, in which we were well accommodated. His kindness & that of many other English officers, will long be remembered. I wrote you long letters by the Edward Newton, but you never received them. I shall write again the first opportunity.

From the Connecticut Observer.

MISSIONARY HERALD FOR OCTOBER.

CEYLON MISSION.

This number contains a joint letter from the missionaries in Ceylon, which brings down the history of the mission to the early part of the present year. In it, the missionaries state that the condition of the mission is on the whole encouraging. At the last meeting for communion, Jan. 19, seven natives were added to the church, and two children were baptized. Others give evidence of a change of heart; the evidence of special convictions on the minds of individuals is almost constant; and the missionaries say they entertain some hopes of seeing another revival. The central school was never more flourishing. The number is fifty-three, twenty-two of whom are members of the church. As evidence of the increasing desire for instruction among the natives, they state that at a late examination for admission to the Tillipally school, more than 70 boys made application. "How different this," say they, "from the time when with all our persuasion, and even with the promise of reward, we were unable to prevail upon a single child to live upon our premises!" With truly Christian disinterestedness, the missionaries, notwithstanding their own want of assistance, plead for the station at Bombay as more needy still.

SANDWICH ISLANDS.

It also contains a letter from Mr. Bishop, dated Kairua, Oct. 24, 1825. About the first of July, he says, the Lord appeared evidently at work among the people of our charge. There was great attention to the preaching of the word; meetings were thronged; several weekly prayer meetings were established, and some prominent individuals, among whom are the wife of Gov. Adams, and an aged chief woman, the wife of the king of Hawaii, at the time of its discovery by Capt. Cook, beside a large proportion of chiefs of less distinction, have enlisted themselves on the side of the faithful.

Extracts are also given of a letter from Mr. Ely, at Kaavaroa. After a contrast of the past condition of the natives with the present, and in both respects confirming the statements already laid before the public, he says, "The natives are learning to read, and calls for books are much too numerous for our means of supply. We are often solicited to hasten the translation of the scriptures; and the principal topic of conversation among the natives, concerns the word of God." "Three females, a few weeks since, came from a distant village to inquire into the new way. Nor is this a solitary instance. Such calls have become very frequent."

A number of the natives have formed themselves into a Missionary Society, to aid in the support of their missionary, and have already contributed to the amount of $50, in articles of clothing and provisions. Here, then, is a *Domestic Missionary Society* in the Sandwich islands—a new stream breaking out in the desert. We wish it success, and hope its activity may put to shame the tardiness manifested in our own country.

A letter from Mr. Chamberlain, dated Honaruru, Dec. 8, 1825, says, "Our new meeting-house has been opened for public worship, and though thought to be large enough to contain 4000 people, has been filled to overflowing. Marriages are beginning to be frequently solemnized, and even foreigners have set an example. Since Karaimoku's marriage, nine or ten couple have been united according to Christian custom."

American Board of Commissioners for Foreign Missions.—From the Treasurer's accounts, it appears, that the receipts of the Board during the year past, were $61,616, 25; and the expenditures $61,040 94.—The addition to various permanent funds, of which the interest only can be expended, was within the year, $4,195 68. Donations to the mission college in Ceylon, $686 05. For the printing establishment in Western Africa, $922 92.

Of the expenditures, $10,744 55 were paid for debts of the United Foreign Missionary Society, assumed by the Board. All the property of the United Foreign Missionary Society will be transferred to the American Board. "There can be no doubt that it cost a much larger sum than the amount of the debts as above stated." It consists of buildings, &c. at missionary stations; and of two small farms attached to the missions in the state of New-York. Among the resolutions passed by the Board at the late meeting, is the following:—

Whereas it appears to this Board, that obstacles exist to the establishment of a mission college in Ceylon, which cannot at present be removed:—

Resolved, That the Prudential Committee be authorised to suspend their exertions for this contemplated institution, while they endeavor to render the central school at Batticota as extensively useful to the natives as possible.

The amount of donations acknowledged as received by the treasurer of the A. B. F. M. from August 21st to 31st inclusive, is $1296 71; and from Sept. 1st to 20th inclusive, $2546 98—besides clothing, &c.

SABBATH SCHOOL EXAMINATION.

Last Sabbath evening we witnessed with no small satisfaction the examination of the Sabbath School, No. 3, meeting in the Baptist meeting-house in this village, (Utica.) The school, we understand, from the report of the superintendents, has existed but three months; that it commenced with about 70 scholars, principally dismissed for the purpose from school No. 1; and has increased to 120; a large proportion of whom never attended a school of this kind. The recitations of the scholars, the answers given to the questions, and the speaking, evinced that the diligence and faithfulness of the teachers had been such as to merit commendation. They were such, also, as to afford the greatest possible encouragement to the young gentlemen and ladies of all congregations in which no Sabbath school exists, to make a similar attempt. The youth of the second congregation of Baptists in this village, have now the satisfaction of disseminating the knowledge of the truths of the word of God to more than one hundred weekly; of promoting the best interests of their country and society, by inculcating the morality of heaven; of gladdening the hearts of thousands who love the Saviour, and of bearing a part in the great work of Christian benevolence, which has for its object the evangelizing of the world! We fervently desire that many others to whom God has given the ability, may "go and do likewise."

Baptist Register.

Sabbath School Union at Rochester.

This most excellent society had a public celebration on Wednesday. The officers of the society, followed by more than seven hundred children, and their teachers, formed a procession, which proceeded through Buffalo-street to the 1st Presbyterian meeting-house, where the ceremonies usual on such occasions were observed in a manner equally impressive and interesting. No person could witness this exhibition without being made deeply sensible of the immense usefulness of Sunday Schools.

The Report of the Society, which was read and adopted, furnished the gratifying intelligence, that Sabbath Schools are established not only in every town, but almost every school district in our county.—*Roch. Telegraph.*

Embarkation of Missionaries.—On Saturday the 16th ult. the Rev. *Elnathan Gridley* and Rev. *Josiah Brewster*, embarked at Boston for Gibraltar, expecting to proceed from thence to Beyroot, by way of Malta, and to make Syria and Palestine the scene of their missionary labors. Mr. Brewster will derive his support from the Female Society of Boston and vicinity, for promoting Christianity among the Jews.—*Rec. & Tel.*

Bombay Mission.—It is a considerable time since the prudential committee were earnestly desirous of reinforcing the Bombay mission; but have not as yet had it in their power. It is now expected, however, that two, and it is hoped three missionaries, will sail thither by the earliest opportunity.—*ib.*

American Tract Society.—The total receipts of this Society, in donations and for tracts sold, in two months, ending Sept. 25, were $2877. The premium for the tract on Christian Education is not yet awarded, owing to the absence of members of the publishing committee. In five months past, the issues have been nearly a million of pages; its expenses about $9000, and its receipts almost precisely the same.—*ib.*

Supplies for Liberia.—The brig Tamworth, which sailed on the 11th inst. and which is expected to touch at Monrovia, took out a box of books containing more than 600 volumes, presented by the students of Dartmouth college: Also, several smaller boxes and packages of school books and stationary, contributed by a few friends of the colony, in Boston. They were sent to the care of Rev. Calvin Holton, missionary; and are carried gratuitously.—*ib.*

Christian Almanack.—This little tract, this constant monitor of the swift flight of time, has in the six years since its commencement, been circulated to the number of 250,000; and the increasing demand will now warrant a larger edition than has been published in any preceding year.

New Meeting-House in Boston.—The corner stone of a new Baptist meeting-house in Federal-street, was laid Sept. 25. Address by Rev. Mr. Sharp; prayer by Rev. Mr. Knowles. The house is to be of brick, 74 feet square, containing 116 pews on the lower floor.

Destitute Churches in Vermont.—There are in this state, eighty-seven Congregational and Presbyterian churches, without pastors.

The Rev. John C. Brigham, who but recently returned from a tour of many thousand miles through Southern and Central America, has been appointed Assistant Secretary of the American Bible Society, and has already commenced his labours.

Revivals.

Would that it were possible forever to dislodge from the bosom of a certain speculative portion of the Christian community, their unreasonable prejudices against the vigorous and systematic application of means, in the promotion of revivals of religion. But there is a grand difficulty in the way; the spirit of drowsiness has taken fast hold upon such men, and they refuse to shake it off. They half dream that all is not right, and that sinners are in danger; but the dream does not break their slumbers. If any one addresses them in the gentle accents of persuasion, they rub their eyes for one brief moment, and fall to nodding again. If he presumes to speak of danger, why it is the very thing about which they have been dreaming. If he puts forth his hand to arouse them, they complain of his rashness and want of charity. If he calls loudly upon the bones of the valley, which "are exceeding dry," they beg of him to desist, for fear there may be some *improper* "*noise*," or some *imprudent* "*shaking*" among these bones. If he disturbs them *too much*, they will not come together, "*bone to his bone.*"—This will never do: He must win them with the soft accents of invitation; he must speak forth in the mild breathings of an evening's zephyr; or if he ever ventures to utter the stern language of prophecy, he must avert his face from them, and only speak about the nature and condition of the *dead* in general. This course would be prudent and safe, while a more vigorous and decided one would lead to disturbance and to danger among the bones of the valley; and above all, interrupt the tranquility of those Christians who are slumbering.

But to speak plainly: There is a spirit of cavilling gone forth among a certain *prudent* sort of Christians, which is truly alarming. They, to be sure, have been so long acquainted with the subject of revivals, that they can at length distinguish between the genuine and the false, without the labour of investigation. They can judge from means instead of results; or rather they pretend to infer what the results must certainly be, from a mere partial examination of the means which have preceded them. Some things perhaps, they have personally noticed; others have come to their ears through the medium of vague report. Strange stories have been told to them. The servants of God have been too much in earnest; they have dealt too plainly with sinners, and have offered great disturbance to slumbering Christians. Sinners have been too much frightened at the *danger* of their condition. They have been too much afraid of losing their souls. They have been so solicitous about the consequences of delay, as to be *unwilling to wait God's usual time*, for the blessing of conversion. Their convictions were so sudden, that they had not time for rational reflection; and so powerful, that they could not long resist them. The men were not permitted to feel out their way deliberately in the dark; nor to leave one hiding place after another, until the very last of all had failed to screen them from the rays of the sun of righteousness. Ah, this is enough. Such indications should at least create suspicion. The work at any rate must have been *partly* spurious; and there must be great danger that it will soon come to nought, and prove a dishonour to the cause.

This specious, but fallacious mode of reasoning, we lament to say, has gone extensively abroad, and in some instances has even pervaded the chair of theology. Indeed, it has done so much mischief every where, that it is high time for it to be exposed. One method of exposing it, would doubtless be to give *faithful* narratives of the *results* of revivals as *connected* with *external means*. Such a narrative is now needed in Oneida county, and we hope that it may soon be in readiness for publication. The honour of God requires it. The interest of immortal souls may be jeopardized by its delay. Such a narrative, after all that has been said, would doubtless disclose more than enough of moderation, and candour and prudence, to satisfy any rational mind who contemplates the magnitude of the existing results. These we would mention to the eternal praise and glory of our God. It is his arm alone that brought salvation. Yet, when we call to mind, that in years past, the number of one hundred converted in any given place, was deemed a great ingathering of souls, and reflect that in three several towns within this county, the numbers of hopeful converts may be stated at about 250, 450, and 500,* we must confess that the greatest wonder is, there should have been such a little amount of feeling, so much stillness and regularity, and such clear evidence of the genuineness of the work, displayed in the numerous subjects of it. To this last circumstance, especially, would we call the attention of our doubting friends. Let them *here* read the character of the work: For after all, "by their fruits ye shall know them."

**Embracing different denominations.*

The following heart-stirring description has been furnished us by an individual in whom we place the most entire confidence. How many moral wastes are there in our country, that would present a similar aspect, under the reviving influences of the Sun of Righteousness! Infidelity and iniquity are always the bane of society in such places; but they must yield to the force of divine truth set home upon the heart:—

Revival in Fabius, Onondaga Co. N. Y.

The work in this town began to be visible in the month of July. It appeared, in the waking up of God's people from their long sleep of death. There were no subjects of conversion till the beginning of August. A course of means was then set in operation, viz. stated preaching on the Sabbath, and meetings every night in the week, with visiting from house to house. No sooner did Christians begin to work, than the operations of the Holy Spirit became distinctly visible. Numbers were "pricked in the heart, and cried out." The wicked took the alarm, came forth from their hiding places, and rallied their hosts. For a while they made a desperate struggle, and the little church stood trembling. Scarcely a sinner was there to be found in the place, who did not hold, as it were, a sword in one hand, and a dagger in the other. But *we* felt that "the weapons of *our* warfare were not carnal; we made our prayer to our God," and his arm wrought deliverance. Among the first who were brought down, was one who had been a confirmed infidel—who having deeply studied the philosophy of Voltaire, Hume, and others, had coolly set aside the bible as a dream or a falsehood. But his refuges of lies were torn away from him, and he was seen prostrate, crying for mercy. The next Sabbath he publicly renounced his former belief, gave an account of his exercises of mind, and his hope in a crucified Redeemer. This seemed the signal of further victory. The ranks of the wicked were broken, and their boldest champions fell on every side. The enquiry meetings became crowded, while writhing agonies and bursting sobs told the distress that tortured the soul.

My limits will not admit of particulars, though many individual cases have been of uncommon interest. We can only say that the work is still in progress, and that since the 1st of August, not far from 80 have become hopeful subjects of renewing grace. Of this number, more than half are heads of families; and a thing which is uncommon in revivals, more than half are also males. The greatest portion of these had been *profane swearers*; and while *this was their life*, in sentiment they were *universalists*, *deists*, and *atheists*. On one street, there were three neighbours adjoining each other, one of whom was an atheist, the next a universalist, aged 73, and the next a deist. The deist, with his wife and three daughters—the grey-headed universalist, his wife, son and daughter, and the atheist, are all found now sitting at the feet of Jesus, and bowing around their family altars. The men, with scarcely a single exception, come forward and lead in the meetings for prayer; and O, to hear prayer and praise the most fervent, from mouths lately filled with cursing and blasphemy, it is enough to melt a heart of marble!

This work has since extended to Preble, where between 30 and 40 are already hopeful subjects. The whole valley, from Preble to the centre of this town, a distance of about ten miles, has been shaken, and the work is going on. Never had there been a general work in this region, and the desolation which spread itself on every side was appalling. There is but one Presbyterian church, of about 50 members, in this town, and within the limits of this society the revival has been mostly confined. We have suffered greatly, and continue to suffer, from sectarian influence; and was it in the power of earth or hell to stop a work of God, our hearts would faint within us. It is one of the waste places of Zion; and if any people need the prayers and charities of the church, this is that people; and to all who love the souls of men, we say—"Forget us not."

The Voice of this little Church.

Fabius, Oct. 12, 1826.

TROY.—We continue to receive the most gratifying accounts from Troy. The revival goes on powerfully, notwithstanding the misrepresentations and the stirs of opposition. The present is an eventful moment to the inhabitants of that city; and may we not hope, also, that the work will extend into the neighbouring cities? It will, if Christians are faithful to remember them in their prayers.

UTICA.—The solemnity is again increasing in this village; and there have been a few recent instances of conversion. Are Christians *faithful* here?

CAZENOVIA.—A postscript to a letter from Rev. Mr. Brown, the Presbyterian clergyman of that place, mentions the commencement of a revival among his people, "about the middle of August," which he hopes "is still on the increase."

NORTHAMPTON, *Mass.*—A correspondent of the New York Observer states, that the revival at this place has received a new impulse. Thirty had recently been admitted into the church; and conversions were becoming frequent.

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 24, 1826.

Bishop Hobart and the High Church.—We have not opened our columns to the discussion which is presented under this title, without the most mature deliberation. Gladly would we have avoided all reference to the subject, if duty had permitted us. Aside from the promotion of pure and undefiled religion, we have no earthly interest in the discussion; but every thing to the contrary. We have nothing to gain by incurriug the displeasure of Episcopalians. Many of our personal friends, whom we greatly esteem, are of this persuasion; and doubtless, some even among our Presbyterian and Congregational brethren, will be ready to accuse us of rashness, in making such an attack against rites which are so famed for their efficacy, and dignitaries which have acquired so much power and influence.

But what has all this to do with the single question of duty? Nothing. Error must be assailed where it literally crosses our path. It is not the less dangerous from its speciousness and popularity, and from its congeniality with the carnal mind; nor is it less to be dreaded on account of its being found in high places. The single circumstance of its exerting an extensive and blighting influence against the very life and soul of Christian piety, should far outweigh every other consideration; and it is this which has induced us to consent to a full disclosure of the real belief and practice of the high church. Let it be done in the spirit of evangelical faithfulness—with Christian meekness and simplicity, and with the love of souls and the glory of God in view, and we have no fears for the result. The truth of God must stand against all opposition; and when duty demands the exhibition or defence of it, we must not, we cannot shrink from the task.

It will readily be seen, that our coresrpondent Philo, who appears in the preceding columns, is no novice in the business of his undertaking; and we need not tell our readers that his remarks, though plain and pungent, are full of good sense, and directly to the purpose in hand.

We wish to call the attention of our readers to the circular of the Executive Committee of the Western Domestic Missionary Society, which is found on our last page. If a wrong impression has been given as to the views of this institution, it cannot be too soon removed.

Ordination of Elders and Deacons.—An ordination of three elders and two deacons too

place last Sabbath evening, in the 1st Presbyterian church of this village. Rev. Mr. Rrace offered the introductory prayer: Rev. Mr. Woodbridge gave a short and appropriate explanation of the offices and the duties: Rev. Mr. Aikin read the articles of the covenant, and offered the consecrating prayer; and Rev. Mr. Woodbridge gave the charge to the officers elect, to the brethren of the church and to the congregation, and then offered the concluding prayer.

The services were solemn and impressive. Too much importance can hardly be attached to the nature of such a transaction; and, if we mistake not, there is great delinquency in the churches generally, respecting this object.—They are not sufficiently alive, we fear, either to the importance of making a judicious choice of officers, or to the solemnities of consecration. Both should be done as in the immediate presence of the great Head of the church, the Searcher of hearts, who will not fail to bless the right observance of his own institutions.

Western Sunday School Union.—The season for the operation of Sunday School missionaries has now nearly expired; but this, we trust, will occasion no diminution of effort among the active friends of the cause. The Western S. S. Union has thus far prospered beyond the most sanguine anticipations of its friends. It has been in existence but little more than one year; yet it now numbers no less than eleven county unions, each for the most part embracing many active schools, which have a most salutary and pervading influence. But the single circumstance, that the institution has been thus early blessed of God, to the hopeful conversion of ONE HUNDRED TEACHERS and THREE HUNDRED SCHOLARS, should seem sufficient of itself to rouse the whole community to active, vigorous and continued exertion. We trust that there will hereafter be no want of exertion; that all who are the friends of religion, will gladly contribute to the support of Sunday Schools; and that the winter's operations will be such as to lead to renewed activity and increasing success, on the opening of spring.

Another County Union.—We learn from the Visitant, that a Sunday School Union has been recently organized in the county of Broome, auxiliary to the Western Sunday School Union. This is the twelfth county branch of the institution.

A Proposal.—By an article copied into the columns of the Recorder & Telegraph, we perceive that "Wednesday and Saturday evenings, at a fixed hour," have been proposed to be set apart, by pious students, in all our literary institutions, as seasons of secret prayer, for the special descent of spiritual mercies on the colleges, academies, &c. to which they belong; and that they *meet* to "ask the Lord what he will have them to do," for the promotion of this object; always remembering that "prayer cannot be *substituted* for labor."

The proposal is one of much importance; and we hope that the terms of it will be generally adopted. Pious students themselves would derive great benefit from it, in guarding their minds from the deadening influences of scientific pursuits; and they would be twice blessed, in seeing an answer to their supplications, if faithful and persevering in their efforts.

Steele's Almanack or Christian Calendar, for 1827.—We at first took up this production, supposing it to have been published by the American Tract Society; but it appears to be the first of a contemplated series issued by Steele & Son, of Albany. From a very hasty examination of its pages, we should think them well stored with useful matter; but should have been better pleased, if they had informed us that their proprietor would make them contribute some portion of their *avails* to the great cause of christian benevolence.

Electioneering.—As another electioneering campaign is opening throughout the state, many of the political papers, it may be expected, will soon begin to pour forth invective and scurrility without measure. This will at least, afford opportunity for the developement of editorial character. We care not who are the conductors or patrons of such papers. True patriotism, no less than morality and religion, requires that publications of this description should be trodden under foot. There are many of them throughout the country; and every *good citizen*, on a single moment's reflection, *must feel*, that the principles of justice and common honesty require him take a decided stand against them.—Their character is easily known.

While we think of it; some very good remarks on the political duties of Christians, have been offered by our correspondent C.*** on the last page of this number.

The hints contained in the following communication are both timely and appropriate:—

For the Western Recorder.

MR. EDITOR—At the present time it is a question of deep interest with the friends of Zion—"What can be done most effectually to promote the great work of God, which he has been graciously carrying on amongst us for a few months past?"

This is a question upon which I have reflected much, with something of a desire to know my duty. In the course of these reflections several subjects have presented themselves to my mind, as having a bearing on the above question; to one of which I would call the attention of your readers.

President Edwards, in his work on "The Revivals of Religion in New England," in stating what ought to be done to promote it, says—"God's people, at such a time as this, ought especially to abound in deeds of charity, or alms giving. At a time when God is so liberal of spiritual things, we ought not to be straithanded toward him, and sparing of our temporal things." After refering to several passages of scriptnre to show that "there is no external duty whatever, by which persons will be so much in the way, not only of receiving temporal benefits, but also spiritual blessings," as the above, he adds—"If God's people in this land were once bronght to abound in such deeds of love, as much as in praying, hearing, singing, and religious meetings and conferences, it would be a most blessed omen. There is nothing would have a greater tendency, to bring the God of love down from heaven to the earth.—So amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven, to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable out-pouring of the Spirit, that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit, which began at Jerusalem in the apostle's days; and so in the late remarkable revival of religion in Saxony, which began by the labours of the famous Professor Frank, and has now been carried on for above thirty years, and has spread its happy influences into many parts of the world. It was begun and has been carried on, by a wonderful practice of this duty."

Should any one wish to see his views farther on this subject, they may be fonnd on the last ten pages of the above work.

There has been of late a great increase of praying and hearing the word; but I cannot learn that there has been a proportionate increase in the duty of alms-giving. The present day is one of great effort for the upbuilding of Christ's kingdom; and God requires of his people great sacrifices and self denial. He requires that they impart of their substance for the spread of the gospel. Now, let me ask professing Christians, what can show their sense of the inestimable blessings of the gospel they enjoy, as the freely devoting of their property to send this gospel to those who are destitute? Let me ask those who hope they have recently become subjects of divine grace, and have found Jesus prccious to their souls—What can show that you prize his name above every thing on earth, and that he is your only hope for eternity, like strenuous exertions to send the news of this Saviour to those who are ignorant? Let me ask all who have shared in the blessings of the Holy Spirit, during this wonderful work of God; whose hearts have been changed; whose souls have been refreshed; whose friends and relations have been converted—What can so suitably testify your gratitude to God, and manifest that you possess the spirit of benevolence—the spirit of Christ, as the casting into the treasury of the Lord, a thank offering, suited to the blessings you enjoy; which shall carry the news of a Saviour's dying love, to those who are perishing in the darkness of paganism? "Them that honour me," says God, "I will honour; and they that despise me, shall be lightly esteemed." If those who have been so greatly blessed of God, as have many in this vicinity, impart freely and liberally of their substance for this object, it will be honouring him; and we may hope for more abundant honour and blessing in the continued and increased influences of the Holy Ghost. But if they with hold their substance, will it not be in the sight of God despising him, his gospel, his Son, his Holy Spirit; and may we not apprehend that they will "*be lightly esteemed*," the Holy Spirit be grieved away, and they left to spiritual sleep?

I will barely suggest one thing more which has been on my mind. It is this: Presuming that there will be, as usual, a day of thanksgiving appointed—let there be on that day especial notice taken of the revivals with which our churches have been blessed; and particularly in those churches which have been refreshed by the visitations of the Holy Spirit, let collections be taken up for the aid of missions, as a thank-offering for these visits of mercy. What can be more suitable on such a day, than the offering of our temporal things, as an expression of our gratitude for the inestimable blessings we have received. M. N. G.

REMARKS.—The suggestions of our correspondent are entitled to serious consideration. Charity and christian enterprise are among those fruits of the spirit, which are remarkably conspicuous at the present day; and any deficiency in these must of course be readily observed: And yet, there evidently *is* among us, SUCH A DEFICIENCY, and this to a great extent.

The truth is, that the special charities of the christian public have usually been drawn forth by the strong application of motives and arguments. But public sentiment is not to be operated upon in all points at once; and revivals have lately occupied our attention almost to the exclusion of some other things which have a partial bearing upon them. In the midst of such deep-toned feeling, as has been called forth for the rescue of souls immediately around us, it seemed hazardous to attempt to press the various claims of christian benevolence, in the usual style of argument; and not thus pressing them, they would come in time to be neglected, unless recourse were had to some *different measures*. What then remains to be done?—Why, evidently, if these objects cannot now be made the themes of pulpit eloquence and urgent solicitation, let them be publicly and privately *named as duties;* and then if Christians are indeed awake, they will not *dare to neglect* them. Let us be often *reminded* of these duties; and then if we still *continue* to neglect them, we must be without excuse; the circumstance will be a reproach to us, and a direct wound to the cause we seem so zealous to promote. Can our hearts really bleed for sinners in the midst of us and around us, and not be made to feel in some measure for the whole family of man? No; the inference is inevitable. If we continue to disregard the claims of millions of our race, who are perishing for lack of vision, our enemies will have a right to say that we are visionary and fanatical. Let every individual see to it, that he be not thus "weighed in the balance and found wanting." Let him also ask himself whether his charities have kept pace with his increasing ardour for the salvation of his friends and neighbours; and whether he has not at length come to say—"Be ye warmed and filled," while he *gives not* those things which are *needful*.

Thanksgiving day, as mentioned by our correspondent, will afford an appropriate occasion for casting our contributions into the treasury of the Lord. We hope this occasion will not be neglected; but let us also enquire whether there be not *now some arrearages* which should *immediately* be paid. In a period of great slothfulness, the performance of these duties must be *urged* upon us: But if we are now in reality *awake*, we shall *need* no arguments of this nature. We shall be up and doing, and shall be willing to work while the day lasts.

To Correspondents.—The biographical notice forwarded us from Fredonia, is on file for next week. Two communications from C*** have been received; also two under the signatures of "L." and "Americus."

Political.

FOREIGN.

English and French papers to the 15th September, have been received at New-York.

France.—An ill-timed military show was to be exhibited at the city of Metz, on the arrival of the Dauphin. The attack and capture of the Trocadero tower, at Cadiz, was to be represented at a review of troops. The ministry and their gazettes seem resolved to make the nation glory in their shame, by magnifying the triumphs of the late disgraceful invasion of Spain.

Greece.—The news from Greece is much more cheerful. A letter from Zante, of Aug. 19th, mentions, that Col. Petta, a Greek, educated at Paris, had raised a corps of 500 Cephaloniotes and Zeutiotes, in concert with another Cephaloniote chief. They call it the Ionian corps, and are to march immediately against Ibrahim, who having lately set out for Napoli, hearing of dissensions there, was ambushed in the defiles of Parthenia, as we have before heard, and was driven back to Tripolitza, with the loss of 3000 men, all his equipage, and munitions. Part of the garrison of Missolonghi were in the battle. Ibrahim is now besieged there.

The Greeks have burnt a Turkish frigate and two corvettes at Samos, and forced the barbarians to give up their attack on the island. Another division of 44 Greek ships h: . left Hydra to fight them at Smyrna. All Greece is in motion, and a month or two was expected to decide her fate. In Thessaly and Epire there were no Turks.

The vessel which sailed from France, with volunteers, provisions, &c. for Greece, has not been taken by Algerines; but on the contrary, has passed safely through the Turkish fleet.

The Turks have demanded that the Russians deliver up the forts they have built on the Danube.

The following are some particulars of the recent defeat of Reschid Pacha. He sent 1500 men from the frontiers of Livadia and Boetia, most of them cavalry, for Athens. 700 Rumeliots left that city in the night, fell upon them at two leagues distance, and after a great carnage forced them to fly. 3000 more Turks came on three days after; but Gouras, who was not present at the first battle, arrived, and by concerting a plan with the Greeks in Athens, made a simultaneous attack with them, and dispersed them with great loss. He is said to have done as at Basilicia, throwing himself among the enemy sword in hand. Another battle ensued at the Eagle's Rock; and the Turks, having lost in all 1000 men, retired to Livadia. 200 families had returned to Athens from Ægina.

Turkey.—Executions having ceased in the city, coffee-houses are beginning to be re-opened, and commerce revives; but the standard of the prophet has not yet been removed, and the camp remains at the seraglio.

Letters from Constantinople, of Aug. 13th, contain nothing important. The Sultan loses every day the good opinion of the people, but is still triumphant.

Spain.—The Portuguese in Madrid have been required to present themselves at the consul's house, to take the oath to the constitutional charter.

Russia.—After the coronation of the Emperor of Russia, a public dinner is to be given to the people, when twenty-four thousand persons will sit down at once to table.

Capt. Tyng, recently arrived at Boston from Amsterdam, remarks, (according to the Daily Advertiser of that city), that the Dutch, who have been completely idle in their ship-yards since they were under jurisdiction of the French, have now commenced ship-building on a large scale. During his stay of three weeks in Amsterdam, there were launched two steam-packets, each over 500 tons burthen, destined for London and Hamburg; two ships, each exceeding 1000 tons; and several of a smaller size; and their ship-yards, which have been completely bare for 12 or 15 years, (except occasionally an old vessel hauled up to repair), are now lined with fine ships on the stocks. There are several new mercantile companies formed in Amsterdam, and the king shows every disposition to forward their enterprises.

DOMESTIC.

The Milledgeville (Geo.) Statesman, of Oct. 3d, has the following postscript:—

The Surveyors sent Home.—The surveyors sent out by Gov. Troup, to survey the recently acquired territory under the auspices of the *old treaty*, have been sent home by the Indians. When the surveyors remonstrated with the Indians against their prohibition of the continuance of the survey, and stated to them that Gov. Troup would send an armed force against them, the chief speaker replied with much energy—"Do you think we are children, that we should be frightened with his threats?"

We stop the press to inform our readers, that Gov. Troup has ordered the surveyors to remain in Milledgeville three days, during which time, he has promised to procure a military force to guard and defend them in their surveys. Thus the state, admitting no blood will be shed, will be put to an enormous expense; and for what? Simply because Gov. Troup chooses to survey the land three months before Georgia can legally take possession of it.

The Greek Frigate.—We are happy to state that the Greek frigate "Hope," has unfurled her canvass, and is now on her way to render good service to the cause of liberty and christianity. She is commanded by Lieut. Gregory, one of the most active officers of our navy, and with his skill and spirit, we doubt not that she will be safely conducted to her scene of action. *N. Y. Statesman.*

Flour and Wheat.—Since the arrival of the Cortes, with the intelligence of the partial opening of the English ports, flour has advanced in the New-York market from 25 to 37 1-2 cents per barrel. Sales of New-York city and canal flour have been made to some extent at $5 25. Holders are now asking $5 37 1-2. Canal flour comes in slowly, and there is but little southern in the market. Sales of North River and Virginia wheat have been made this week at $1. The last sales of Genesee brought 103 cents, and an advance on the latter is now required.

The closing Scene.—On the 16th inst. *Samuel Perry*, who was convicted of the murder of his wife at the circuit court held in this village in September last, put an end to his miserable existence by cutting his throat with a razor. It is supposed that he has had the razor secreted ever since his trial, notwithstanding his room has been diligently searched.—*Herk. American.*

Isaac B. Desha has been bailed out of prison, and taken to his father's residence in Mason county. This course was determined on, we suppose, from his heretofore evincing no disposition to escape, and his weak and helpless condition arising from his wound. The state will be saved the expense of maintaining and guarding him any longer, but it is evidently a stretch of constitutional power to bail him.—*Ky. pap.*

A most shocking occurrence took place on the 19th ult. below Louisville, on the Ohio river. Two citizens of Bourbon county, by the names of Stone, and Mr. David Cobb, of Lexington, Ky. were descending the river with about eighty negroes. A few of them rose and killed their masters, and a Mr. Davis, a hired hand, and also a Mr. Gray, a passenger, returning home to the state of Mississippi. In all, five persons were murdered. Fifty-six of the negroes remained with the boat on the Indiana shore, and those concerned in the murder, to the number of 18 or 20, fled into the country. A part of them had been taken.

In Greene county, Kentucky, on the 12th ult. a man aged 82, named Robert Casky, Sen. was murdered by Malcolm Wotler, aged 25. "The murderer has escaped, and is probably, (says the editor of the Danville paper), lurking in the woods, or concealed under some friendly roof, till he can make good his retreat to some distant country. The truth is, many of the people in Kentucky have so much sympathy for murderers, they are so *benevolent* and *tender hearted*, that they cannot be instruments in bringing them to the gallows. Hence it is, men are shot down in the street in the open day light, and nobody knows who done it; another is shot through in the presence of twenty by-standers, and the murderer is suffered to walk off unmolested; a third, after being convicted before a grand jury, is granted bail, $200 penalty. We need not inform the reader, he has never been heard of since. This is enough, not to say any thing of the many that have been cleared and reprieved, to show how the laws, in many instances, are administered in our state."

Champlain Canal.—The Whitehall Observer, of the 17th inst. says that 43,112,948 superficial feet of sawed lumber, and 1,569,455 feet of round and hewn timber, have passed the locks at that place this season, up to the 30th of September last. There has also been received at the collector's office in that place, for toll, during the same period, $39,125 23.

Valuable Arrival.—Three hundred & eighty-five thousand dollars, in doubloons, arrived in New-York on Wednesday, from Carthagena, in the British sloop of war, Harlequin, in part payment for the frigate La Plata, built by Mr. Eckford.

The large steam mill, erected at the foot of Canandaigua lake, is now in operation. The Ontario Repository says, it was built under the superintendence of Mr. Daniel Fisher, one of the most ingenious and experienced millwrights in the state; and it is believed that no flouring mill in the United States exhibits more perfect and substantial workmanship. The building is four stories high, 35 feet long, and 50 wide. There are six run of stones, and eight sets of bolts, all of the best quality. The engine, which is equal to 120 horse power, is from the factory of Mr. James P. Allaire, New-York, and has been erected by Jacob Stoudinger, (now deceased), and Derick Richardson, and does credit to their skill as mechanics. In the mill are two of Bull's patent scales, the largest of which will weigh from 1 ounce to 3000 lbs.

Spurious one dollar bills of the Merchant's bank, New-York, are in circulation, signed Sam'l Brown, president, and James Cook, cashier. No such officers were ever in that bank.

On the 29th ult. a highly respected member of the Society of Friends, from Guilford county, N. C. deposited $500 in the United States Branch Bank in Fayetteville, to the credit of the American Colonization Society, being a donation from the Society of Friends in North Carolina. The same Society made a similar donation of $800 a few years since.

At Trinidad, in the course of eighteen months, 170 slaves have purchased their freedom, for which they have paid the sum of upwards of $47,000 of their own earning, averaging $275 each.

The Monroe Sabbath School Union lately received $3 from the grand jury, and $45 89 from a collection at an examination. This is as it should be. While individuals can be found willing to perform gratuitously the arduous task of teaching, their efforts should never be paralyzed by a want of funds to defray incidental expenses, and procure premiums to excite the efforts of children.

We learn by the Quebec papers, that some chests of treasure, which were lost in a frigate, sixty-seven years ago, in the river St. Lawrence, about nine miles above Quebec, have been found. It is rumoured that the value of this property is estimated at *one million of dollars.*

Great Day's Work.—Miss Polly Howe, of Norway, Herkimer county, spun on the 7th instant, 200 knots of woollen yarn on a common wheel. Young ladies, "go ye and do likewise."

Adventures of a Cent.—A lad who was an apprentice to a goldsmith in Portsmouth, N. H. in 1900, hammered a cent into an octagon, marked with the initials of his name, and date, Sept. 7, that being the day on which he was 14 years old, and sent it abroad amongst its fellows. About a month since, the cent found its way into the hands of the same person, now aged 40, after traversing the world for the period of 26 years.

By a treaty between the republics of Mexico and Colombia, Commodore Porter is to be commander in chief of the navies of both countries when combined: So that perhaps he may be at sea with a large force, before the league agreed to at the Panama congress goes into effect.

Whispering Gallery.—The rotunda of the capital, at Washington city, is found to possess the capacity of conducting the least audible whisper, in the same manner as the famous whispering gallery in the dome of St. Paul's church, London. The discovery was merely accidental, and was made by Mr. Arthur J. Stansbury.

Rochester Daily Advertiser.—Messrs. Luther Tucker & Co. have issued proposals for publishing a daily paper in Rochester, to be called as above. It is to be printed on a medium sheet, at six dollars per year.

The Rochester Telegraph is to be published semi-weekly after the 24th inst.

MARRIED,

At Keene, N. H. by the Rev. Mr. Barstow, Rev. *Joel Fisk*, of Monkton, to Miss *Clarinda Chapman*, of Keene.

DEATHS.

In Andover, Mass. in Aug. last, Mr. *Phineas Goodhue*, a revolutionary pensioner, aged 74. He was at the battle of Bunker Hill, and at the taking of Burgoyne.

In Bennington Vt. on the 29th ult. Mr. *Simeon Hathaway*, a patriot of the revolution, and one of the heroes of Bennington battle, aged 83.

In Pawlet, Vt. on the 1st inst. *Gideon Adams*, Esq. aged 84. He was head of the 8th family that settled in that town, and for a long time, probably its oldest inhabitant. He was at the taking of Montreal, in the year 1760, and frequently a soldier in the revolutionary war.

In Bethlehem, Conn. Sept. 17th, the widow *Hannah Sanford*, relict of Elihu Sanford, formerly of Woodbridge, in the 94th year of her age.

In Cheshire, Conn. on the 28th ult. Mrs. *P. Bronson*, relict of the late Rev. T. Bronson, D. D. aged 67.

In Fredonia, Chautauque co. Mr. *J. W. Cardell*, aged 23, son of Wm. S. Cardell, of New York.

At his residence in Phelps, on the 14th inst. Capt. *Samuel Sheckell*, formerly of Maryland, aged 78 years. He was a patriotic soldier of the revolution and an honest man.

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store No. 84, Genesee st. lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

New School Books, &c.

THE attention of Instructors of Children and Youth, of Parents and others, interested in Education, is respectfully invited to the following Works, which are constructed on a new and interesting plan, and which are thought to be a valuable improvement, calculated to make more thorough scholars, and at the same time to lighten the tasks both of learning and teaching:—

1. Outlines of Modern Geography, on a new plan, carefully adapted to Youth—with numerous engravings of cities, manners, costumes and curiosities; accompanied by an atlas. By Rev. C. A. Goodrich.
2. A large Map of the World in Outline, to be filled up by the Student.
3. History of the United States, on a plan adapted to the capacity of Youth, and designed to aid the memory by systematic arrangement and interesting associations; illustrated by engravings. By C. A. Goodrich.
4. A Grammar of Chemistry, adapted to the use of Schools & Private Students, by familiar illustrations & experiments; with numerous engravings. By J. L. Comstock.
5. Blair's Outlines of Chronology, ancient and modern, being an introduction to the study of History, with 20 engravings.
6. An Outline of Bible History, with notes and observations, adapted to the minds of Youth, with 20 engravings, for Sabbath and other schools. By Rev. C. A. Goodrich.
7. Blair's Outlines of the History of Ancient Greece, embracing its Geography, Mythology, and Antiquities; illustrated by a map and numerous engravings.
8. A Chart of Chronology, ancient and modern, on a new plan, adapted to Blair's Outlines of Chronology, ancient and modern.
9. A geograph'l View of the World, embracing the Manners, Customs & Pursuits of every Nation, founded on the latest authorities; with elegant engravings. By Rev. J. Goldsmith: Revised, corrected and improved by J. G. Percival, M. D.
10. The Literary & Scientific Class Book, embracing the leading facts and principles of Science, illustrated by engravings; designed as exercises for the reading and study of the higher classes in common schools. By L. W. Leonard.

The above Works, which are all of superior merit, are for sale by *HASTINGS & TRACY*, No. 40, Genesee street; who, as agents of the publishers, will also supply Booksellers on the lowest terms. *Utica, Oct.* 24, 1826.

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segar & Curtiss.

Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Weeks' Catechism.

A NEW EDITION of Weeks' Catechism is just printed, and for sale at the Bookstore of HASTINGS & TRACY,

Oct. 17, 1826. No. 40, Genesee-st.

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

PARODIES.

It is a fact not very generally known, perhaps, that many of the grave little poems which are in circulation, are mere parodies on similar stanzas originally composed for the theatre.—Take the following as an example:—

From the London Times.

SYMPATHY.

Is there an eye that never wept,
A heart that never felt,
A breast where sympathy hath slept,
When pity loves to melt?

Is there a hand that ne'er was rais'd
The sorrowful to cheer;
To sooth and comfort the distress'd,
And wipe the falling tear?

Is there a tongue whose soft constraint
Ne'er eas'd the aching heart;
A soul where mercy's winning plaint
Has play'd in vain its part?

O, bear them to the sacred mount
Where Jesus bleeds and dies;
There let them all his sighs recount,
And view his agonies!

Then if the tones of feeling sleep,
Nor tears bedew the cheek,
No scene will melt—for angels weep,
And adamant must break!

This is evidently a parody on Braham's song—"Is there a heart that never lov'd."

DIFFERENT DEPARTMENTS IN MUSIC. NO. XV.

CATCHES, ROUNDS, CANONS, FUGUES.

CATCHES form a species of composition about equal in importance, to facetious Glees; and are used merely for the purposes of "merry making." They are arranged for three or four voices; and, like humorous anecdotes, seem to promise but little at the commencement, till, on a sudden, they *catch* the ear with some unexpected play of words, and produce a roar of laughter. Some talent has been displayed in this kind of composition; but, really, what is the use of it? The worst feature of catches is, that they are often extremely profane and indecent.

ROUNDS have a less determinate character; and take their name from the circumstance of their being so contrived, as to give each of the three or more voices for which they are arranged, an opportunity to sing in turn, the several parts of the score. The first voice leads off the first part alone; & when this is finished, the second voice performs the same, while the first voice is performing the second part, &c. The voices thus proceed with all the parts, each in its turn also coming *round* to the repetition of the same parts, so that they can prolong the performance at pleasure. "*O Absalom! my son, my son,*" as given in the former editions of Musica Sacra, may be cited as a favorable specimen of this species of music. But the subject matter of Rounds is generally trivial, and very little skill is required, either in their structure or execution.

CANONS differ from Rounds in two respects: the voices follow each other in quicker succession, and the melody they sing is allowed to possess some specific differences. The base, for instance, will commence a strain on the key of C; but before it is half completed, the tenor will commence a strain on G, which is either the same transposed, or one which so nearly resembles it, as to be readily taken for an imitation. When this is still in progress, the second treble, or alto, will reply to the base in the key of C; and, in its own turn, be answered by the treble in that of G. "*Non nobis Domine,*" stands at the head of all Canons: but the latter are greatly diversified in character and interest. They are usually considered as tasks for composers. The *music* they make is inferior. It seldom pleases any body but theorists and amateurs; and it serves little else than to show what the invention of a composer can accomplish, while laboring under peculiar restrictions and embarrassments.

FUGUES or FUGES, are compositions of greater length, made up of scattered fragments of Canon, all having more or less resemblance to one common theme or subject, and still preserving an evident relation to each other. The German instrumental music abounds with them, and the choruses of Handel furnish an almost endless variety of specimens for the voice. Fugues are either single or double. The latter differ from the former, by the circumstance of two distant themes or subjects being elaborated at the same time.

Fugues, if not too labored and pedantic, add great richness and variety to instrumental music: but in vocal music they have done extensive injury, by the confusion of words they have occasioned. Poetry and prose are thus deprived of their beauty and regularity; and not unfrequently are the meaning and sentiment utterly destroyed. There is such a thing, however, as employing occasional passages or fragments of fugue, in such a manner as to heighten the character of the sentiment, without doing much violence to language. This will be shown when we come to speak of Sacred Music.

The season has now nearly arrived for the opening of Singing Schools; and it is probable that all the best teachers will soon be engaged for the winter. The choice of a teacher is a matter of much consequence, as the number of those who are *really skilful*, is quite limited.

A self-acting piano-forte has lately been invented in Europe, which is said to perform wonders. But the difficulty of all such labor-saving machines is, that they present us with harmony and melody which is destitute of real expression.

Communications.

TO THE PUBLIC.

The Executive Committee of the Western Domestic Missionary Society of the state of New-York, have learnt with regret, that some persons have received an impression that this Society is hostile to the American Home Missionary Society, and has been got up in opposition to it. They do most openly disclaim all ideas of the kind, and can sincerely say, that they have hailed the formation of the American Home Missionary Society, as a most auspicious event to the cause of domestic missions; and they have the fullest confidence that it will prove a signal blessing in building up the waste places in our land, and in providing with the pure ministrations of the gospel many parts of our common country, which is now overrun with error and ignorance. That a most cordial & friendly feeling towards the American Home Missionary Society, actuated the friends of the Western Domestic Missionary Society, a plain, unvarnished statement of facts will abundantly prove.

The convention which met at Utica in March, learnt, with great satisfaction, that a convention was proposed to meet in New-York in May, to organize the American Home Missionary Society, and appointed the Rev. J. Frost to attend said convention, and lay before the executive committee of said Society the views of the brethren in this part of the country, with regard to the mode of operations which they thought best adapted to supply effectually the western parts of this state; and also to ascertain in what way we could become auxiliary to the American Home Missionary Society, and co-operate with them in the great and benevolent work of supplyiug the destitute churches with the stated ministrations of the gospel. The executive committee of the A. H. M. Society took the same into consideration, and forwarded to the convention to be held at Utica, in June, the following communication:—

"The Executive Committee, in answer to a communication from a convention in Utica, by the hands of the Rev. Mr. Frost, have ordered the following resolution, passed on the 15th of May, 1826, to be transmitted to the said convention:—

"*Resolved*, That in the opinion of this committee, all who love the cause of missions in Oneida county, or elsewhere, can connect themselves in an associated capacity with the American Home Missionary Society, in only one of two methods.

"The first manner is, to form a society auxiliary to the American Home Missionary Society, to comprehend a certain district; the auxiliary Society to issue commissions, and attend to the wants of the district, and to make a donation of any surplus, above their own necessities, to the general fund of this Society.

"The other method is, to allow the whole county to lie open to the efforts of the A. H. M. Society, under the guidance and fostering care of ministers and others: Associations and auxiliary societies to hold intercourse directly with this institution, and commissions to be issued from this committee.

"Either course the Executive Committee leave, with due deference, to the choice of the convention in Utica. If it be tho't best, we will in no manner interfere with domestic missionary operations in Oneida county. But we add, that unless there be some modifying circumstances, of which we are quite ignorant, and the convention can judge, all the lessons of our experience oblige us to believe, that the latter method will most forward the great cause which we all equally desire to advance.

"*In behalf of the Executive Committee.*

"ABSALOM PETERS,
Cor. Secr'y of the A. H. M. S."

The convention, after hearing this communication, resolved unanimously, that it is expedient to form a Domestic Missionary Society, auxiliary to the A. H. M. Society, according to the first manner pointed out by the committee of the A. H. M. Society, viz. "the Auxiliary Society to issue commissions, and attend to the wants of their own district, and to make a donation of any surplus funds above their own necessities, to the general fund of the A. H. M. Society," and the W. D. M. Society is now auxiliary to the A. H. M. Society, on the principles recognized in article 7, of the constitution of the parent Society.

"ART. 7. Any Missionary Society may become auxiliary, by agreeing to pay into the treasury of this Society the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its constitution and annual reports, mentioning the names of their missionaries, and the fields of their operations."

We would also state, that the present agent of the A. H. M. Society for the western parts of this state, was a member of said convention, and took a most active and decided part in the proceedings of that body, and entered cordially into their views of missionary operations, and advocated the measures adopted by the convention in forming the W. D. M. Society. So far then from manifesting any hostility or opposition to the A. H. M. Society, we have respectfully consulted them on the subject; and their advice we have respected, and shall ever respect and regard.

We have supposed that the constitution of the A. H. M. Society contemplated the formation of auxiliary societies in different parts of the country, whose object should be to attend to all the missionary concerns within their own districts, appoint their own missionaries, and supply as far as possible the destitute places within their own bounds. It is reasonable it should be so; because they are best acquainted with the wants and necessities of their own districts, and what places ought to receive assistance, and to what extent, and in what manner they can be best supplied. Ministers and churches will feel a deeper interest, and take a more active part, to supply the destitute among themselves, if they know that it depends on their exertions, whether the weak and feeble churches shall be sustained, and the destitute places supplied with the word of life; or whether they shall be left to struggle with error and opposition of every kind, and finally to languish and droop and die. As far as our experience goes, we believe that the more ministers and churches see of the good effects resulting from their own exertions, in supplying the destitute places around them, the more and more will they be stimulated to active benevolence, and encouraged to go forward in this good work. Moreover, we cannot believe that the framers of the constitution of the parent society ever contemplated that the different missionary societies in the United States should give up their active and independent exertions, as contemplated by art. 7, of the constitution, and burden the executive committee of the parent society with all the care and concern of the missionary operations through our widely extended country.

We therefore believed that by the formation of the W. D. M. Society, instead of manifesting any hostility or opposition, we were most effectually furthering the views of the A. H. M. Society.

The plan of our operations has been laid with a view to the actual situation of things in the western parts of this state, as it regards the many destitute churches and places in every county, the small number of missionaries that are to be had, and the limited means we have to support them; and with a spesial desire to have *the whole missionary field supplied.* And we are happy to find, that as far as ministers and churches to the west have become acquainted with the plan of our operations, it receives their cordial approbation; and they unite in saying, that it is the best plan of which they have yet heard, and the adoption of which the situation of the country renders necessary, if ever the waste places in this region are to be supplied.

By the constitution of the W. D. M. Society, our bounds commence with the counties of Delaware, Schoharie, Otsego, Herkimer, and St. Lawrence, including such counties to the west as may be disposed to unite with us. The committee have no power to alter this constitution; and if the inhabitants of any part of this territory choose to co-operate with us, we have no authority to deny them this privilege. But if any portion of this district think that the cause of domestic missions will be better promoted by smaller societies, directly connected with the A. H. M. Society, and on their plan of operations, we acquiesce in it. Our ardent desire and prayer to God is, that the great cause of domestic missions may prosper; and in whatever way this is promoted, so that the whole missionary field be supplied with the preached gospel, we do rejoice, and shall rejoice.

ABM. VARICK, *Ch'n.*
JOHN FROST,
ABIJAH CRANE,
A. COOPER,
WM. CLARKE,
GREENE C. BRONSON,
SPENCER KELLOGG,
ALEXR. SEYMOUR,
J. W. DOOLITTLE,
J. F. SCHERMERHORN, *Cor. Sec'ry.*

The editors of the N.Y. Observer will oblige the committee by copying the above article.

For the Western Recorder.

We thank thee, O God, that we enjoy a government of our own choice, which secures to us civil and religious liberty.

This is a common and very proper manner of returning thanks to God for the blessings by which we are distinguished above most of the nations of the earth; and it appears to me to imply, that those who thus return thanks for these blessings, have something to do to preserve them. But among the means by which we may expect to insure their continuance, the first and most obvious is, the election of men to make and execute the laws, who are distinguished not only for talents but integrity.

It is a remark that has been ten thousand times repeated, but which cannot be repeated too often, or urged with too much earnestness, until every citizen feels its force, that virtue and intelligence are the pillars on which a free government alone can rest.

Where are we to look for its supporters and guardians, but to those whose morality is based upon the pure principles of the Christian religion? And how can those who use the words at the head of this article, look on with indifference, when called upon to exercise one of the most important rights guaranteed to them by the charter of their liberties—that of electing their own rulers? I know that many entertain the opinion that Christians ought not to mingle in political contests; that they are liable to become entangled with the world, to the injury of their spiritual interests. But were they generally to act in conformity with this opinion, the result would be, that the guardianship of their "civil and religious liberty" would be left to those who are supposed to possess less firmness of moral principle, and who cannot, of course, appreciate the importance of electing "just men, who shall rule in the fear of God." In the common business of life, we do not entrust our most important concerns to the management of others, from a fear that our minds will become too much engrossed by them. And can we thank God for blessings (or esteem those things as blessings), which will necessarily retard us in our Christiah course?

The man whose religion is injured by using the means to obtain or secure that for which he prays, or thanks God, would do well to ask more frequently and earnestly for strength to support, and wisdom to guide him. Indeed, if we find that the business in which we engage to acquire property, sometimes operates as a hindrance to our growth in grace, we seldom remit our exertions, or conclude that we ought not to be "diligent in business" on that account.

But it is much less difficult to convince professors of religion that they ought to be vigilant in guarding their political rights, than it is to convince them that they are as much bound to repudiate those maxims of worldly policy which are at war with Christian morality, when acting politically, as when engaged in any other business; or to make them act as if an election was not a kind of jubilee, in which they are released from all obligation to observe the solemn vows which are upon them; and that they may not conform to the practices, and adopt the maxims of the world.

We often have men who are notoriously destitute of moral honesty, presented to us as candidates for office; and it is not uncommon to see professors of religion their warm supporters, and to hear them reply to objections urged against the moral characters of their candidates, that "they are as honest as other men who have occupied the same stations," that "it is a mere scramble for office;" with other expressions of a more reprehensible nature, clearly indicating a belief that *religion* is be laid aside at an *election.* But I ask, does not such conduct well compare with that of the soldier, who, in time of peace, should preserve his arms and equipments with great care, and wear them at a *review*, but should leave them at home in the day of battle?

When it is necessary, in urging the claims of a candidate, to commence by lowering the standard of morality, let the Christian stay his hand before he pollutes it, by giving a vote to a man, with whom he would not trust his money, or the arbitrament of his private rights. While he thanks God for his civil and religious liberties, an inheritance purchased with so much blood, let him not throw it away, without receiving even the paltry pittance of a mess of pottage. Let him ask himself what is the difference, in a moral point of view, between him who imposes upon his neighbour counterfeit coin, and him who aids by his vote in imposing upon community, as a guardian of their rights, a man destitute of moral principle, possessing only the counterfeit of this most important qualification. C***

AMERICAN COLONIZATION SCIETY.

To the Public.—The near approach of the season favourable for the emigration of the free people of colour, to Liberia, the disposition which prevails among many of the most respectable of this class to depart, and the importance of augmenting the number and resources of the colony, impose upon the managers of the Colonization Society, the duty of soliciting funds from the several auxiliary institutions, and the Christian public, for the immediate outfit of one or more expeditions. The expenditures of the last year have been unusually great; the collections thus far received, although liberal, are inadequate to the accomplishment of this purpose. The managers trust, however, that those who so generously and promptly assisted them on former and similar occasions, will not permit, for the want of a few hundred dollars, a measure so desirable to be abandoned.

To thousands in our country, we rejoice to say, the colony in Liberia has become an object of intense and increasing interest. Founded upon principles of the purest humanity and patriotism, defended by the wakeful benignity of Providence, during the weakness and perils of its earliest years, it now exhibits itself as a well ordered and prosperous establishment, inviting to its territory all the industrious and enterprising free coloured people in our land, and promising to reward their faithful exertions, with the highest social and civil blessings.

Nor will the Christian forget that this colony sheds its holy light upon a pagan shore; that it will extend the empire of Christianity; and, finally, perhaps essentially, contribute to bring the superstitious and miserable tribes of Africa under the mild dominion of the Redeemer of the world.

Auxiliary Societies, and all the friends of our design, are respectfully requested to make an early remittance of their donations, to *Richard Smith*, Esq. of this city, Treasurer of the Society.

By order of the Board,
R. R. GURLEY, *Res. Agent.*
Washington. Sept. 20, 1826.

AMERICAN TRACT SOCIETY.

The Treasurer of the American Tract Society acknowledges the receipt of the following sums, constituting directors for life, viz:—

NewYork city, Rev. H. J. Feltus, D.D. by "A Friend to the American Tract Society,"	$50 00
Do. Rev. Eli Baldwin, by ladies of the Reformed Dutch Church, corner of Greene and Houston streets. By the hands of Miss H. K. Harkins,	50 00
Do. Mr. Gerard Hallock,	50 00
Brooklyn, N.Y. A. Van Sinderen, Esq.	50 00
Coventry, Conn. Rev. George A. Calhoun, by members of his church and congregation, by the hands of Mrs. Mary Page, of NewYork,	50 00
Pittsfield, Mass. Edw'd A. Newton, Esq. late from Calcutta, India,	100 00
Upper Redhook, Dutchess co. N.Y. Robert Gosman, Esq.	50 00

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.
Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.